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UNITED BIBLE SOCIETIES

BULLETIN

SECOND QUARTER - 1955

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Editorial

"STRATEGY" is a word which oftens recurs in missionary talks to-day. It also appears in Bible Society language, inasmuch as Bible Societies are and feel themselves partners in the missionary effort of the Church. In an increasingly interdependent world, there is less and less room for isolationist, short-sighted or unplanned policies, whatever the field. Planning—world planning—is one of the distinctive features and necessities of our mid-twentieth century.

On page 21 of this issue we reproduce a brief survey on the movement of the world's population, a basic element in the consideration of any strategy. We also quote an extract from an article entitled " The world in three blocs." These two documents appeared recently in a French evangelical weekly, *Réforme*, in a special double-page on the main trends of modern history. They were prepared and written by a well-known Hungarian-born journalist, Tibor Mende, now lecturing in Paris*. In some ways these two quotations reproduced sum up some of the facts and conclusions Tibor Mende arrived at in a small book published last year : " Regards sur l'histoire de demain—les nouveaux centres de gravité du monde." In a most striking way and with a

*At the Institute of Political Studies, Paris University.

great effort to be objective, the author there summarises, analyses and interprets in a world perspective the data which he has gathered in his numerous travels in all parts of the world. As can be seen from the quotations given, his conclusions are most serious for the "western world." Not only is the proportion of the "privileged" in the world much less to-day than fifty years ago (five out of twenty-five now, four out of thirteen fifty years ago), but the predominance of western culture is considerably challenged by the rapid rate of population increase in the under-developed countries.

It is one of the mysteries of God that the first community entrusted with spreading the message was a group of humble artisans, while to-day that community is composed of those who are in a materially privileged position in the world. In the course of years the spiritual privilege has been dangerously mingled with and sometimes identified with that privileged material situation. Communism and the second world war have, in different ways, brought to light the disastrous effect of such a connection, and Christians are much exercised to discover how this unfortunate confusion can be disentangled.

That the Bible Societies have their part to play, that the fundamental truths and realities for which they stand are also basic in that thinking, lies beyond doubt. What Tibor Mende reminds us of is that there is no time to lose. It is possible that, as he fears, on the economic front the western world is already losing the battle and is not going to succeed in securing quickly enough a sufficient raising of the standard of living in under-developed countries. But just because time may be short, our thinking and action must be quick and radical. And because the world is one and the challenge is universal, so must our strategy and policies also be sufficiently co-ordinated, to prevent dispersion of resources or failure to relate them to needs.

It is not enough that the Word of God be preached in all parts of the world; it must be read and made readable. This the Bible Societies have realised and attempted for 150 years. But there is to-day a note of urgency. And it might be the task of the Bible Societies to convey this note to those who, in the front line, work for the translation and distribution of that Word, and to those in the rear who ought to be asked to deploy still greater efforts, if the light is to be passed on before it is too late ..... too late in a world threatened by the alternative of atomic disintegration or of some kind of totalitarian, mechanised and dehumanised "civilisation".

The present issue of the BULLETIN is almost entirely devoted to the "home front". Women's work, leaflets, television, Good Will Book, posters, seals—all cover, even if they do not exhaust, this essential side of Bible Society work. The enlisting of interest, support and co-operation in the missionary work of the Societies is our main aim in this aspect of Bible Society programme; but, as will be seen from these contributions, the "home front" is first of all the field of a spiritual battle; it is part of the missionary responsibility of our Bible Societies. We have often drawn attention in U.B.S. circles to the responsibility of all Societies for the supply of Scriptures to the mission field. And this we still intend to do. But it must be clear also that "abroad" and "home" are closely inter-related. Missionary-mindedness works both ways. The whole history of the Church demonstrates this. Similarly for the Bible Societies. The missionary concern comes first; promotion only takes a secondary place. Only thus can it really be effective. The following articles may remind readers of this and at the same time serve to broaden and reinforce our appeal to make it more striking among the urgent demands of the world to-day.

THE PLACE OF WOMEN IN BIBLE SOCIETY WORK

I. In Argentina

OUR work among the women's societies in the churches of Argentina is an effort which began just four years ago. Before that time, however, we had been impressed with the important possibilities in this sector of Bible Society work, and had watched for an opportune occasion to get it satisfactorily launched. Then one day early in 1951 word came from London that Miss Mildred Cable and Miss Francesca French were planning to visit Brazil and Argentina. We felt that this was just the moment we had been awaiting to get the women's branch of our work started successfully. Several weeks before their arrival, therefore, plans were accordingly made by Sociedades Biblicas Unidas. Invitations were sent to the members of the women's societies of a large number of churches of different denominations in the city of Buenos Aires and suburbs to a meeting which would be addressed by Miss Cable and Miss French. It was explained that the meeting was a Bible Society gathering and that its prime purpose was to give our visitors the opportunity of addressing the members of the women's societies in order that they might have an opportunity to understand the importance of the scope of Bible Society work in relation to their own women's societies on an interdenominational level.

Over 300 women attended the meeting and, as would be expected, they were thrilled to hear the messages of our distinguished visitors. They were likewise deeply impressed with the great opportunity, which was presented as an even greater privilege, to participate as evangelical women in the work of the Bible Societies in their effort to make the Scriptures available to all kinds of people in all kinds of circumstances, and to stimulate the systematic use of the Scriptures within and without the churches.

Our plan of campaign

This meeting got our carefully laid plans under way. The next thing to do was to visit certain strategic centres in order that the interest and enthusiasm engendered in the initial meeting might be carried to places distant from Buenos Aires. Our quarterly BULLETIN carried news about the first meeting and also one or two articles by well-known leaders in women's work. In the meantime the Secretary of Sociedades Biblicas Unidas visited several denominational conventions of women's societies and presented concretely the opportunities and possibilities in this new venture, outlining what might be done in organizing work on behalf of the Bible Societies among the women's societies of the different denominations. Certain objectives for such a programme were submitted to these different groups, and presented separately to the larger denominational gatherings where country-wide representative delegations attended. It was suggested that this was an opportunity to endorse the organization of such work by their particular denomination. Looking back, it is good to recall that all the denominational women's groups that the Secretary of Sociedades Biblicas Unidas had the opportunity of addressing, willingly and gladly gave their full support. A few months later it was possible to call together an interdenominational group of persons from among leaders of women's work, so that a committee might be appointed. A committee of 15 women was chosen early in 1952 and the following objectives expressive of the committee's scope and purpose were adopted :—

(1) To stimulate the use of the Bible in the local church and the local women's society by means of Bible studies, evangelistic meetings, Bible reading campaigns, etc.

(2) To stimulate the work of personal evangelism by means of Scripture distribution, among the membership of the local women's societies, the local church, and outside the church where and when possible.

(3) To hold at least one meeting each year featuring the Bible and the work of the Bible Societies with a special offering in behalf of their work.

A full-time worker appointed

In order to render more effective the important work of the newly-formed committee within the interior of Argentina, a full-time field worker was appointed to visit and stimulate the women's societies of the local churches, laying before them the objectives of the new committee in relation to the work of the Bible Societies, and presenting to the members an opportunity to participate in, and lend their aid to, the missionary purpose of Bible Society work. Señorita Sara M. Lizza, our women's work field representative, has already given two and half years to this programme and has carried it out very acceptably, securing for the Bible Societies a large number of new friends as well as a considerable amount of financial support.

As illustrative of the possibilities inherent in this work and of the spirit in which the women of the evangelical constituencies of Argentina have assumed their responsibility, it is of real interest to quote a significant paragraph from an article written for our local field Bulletin by the Chairman of the Women's Work Committee soon after the committee was first appointed. It reads in part as follows :—

"An unpardonable apathy and lack of interest have prevented us from doing our rightful part in Bible Society activities and in sharing the burden of problems with which these Societies are confronted . . . . . What can we women do ? Just as St. Paul asked of the Thessalonians (II Thess. 3:1) : ' Finally, brethren, pray for us, that the word of the Lord may speed on and triumph,' let us pray for the brethren of the Bible Societies, that in their efforts they may be directed and supported by divine help, so that the Bible may be readily accessible to all men and to all Argentine homes . . . . . Then let us support this great work by actively participating in it and making it known everywhere, especially among our women's societies . . . . . And finally, let us contribute our financial assistance generously."

Fostering local interest

Señorita Lizza, our field worker, goes about her work very methodically. She confers frequently with the Buenos Aires headquarters, as well as with the women's committee, for the purpose of discussing and outlining itineraries, preparing schedules, and in other ways organizing her journeys of visitation. Her technique is quite simple. She visits local women's societies belonging to local denominational churches, where necessary. On the other hand, gatherings of two, three or more women's Societies are possible in towns where more than one denomination is at work. The purpose and programme of the Bible Societies is presented in concrete fashion and the scope of the assistance that the women's societies and their members can offer is likewise made very clear. Wherever it is possible to do so, Señorita Lizza invariably appoints a local person as a permanent contact. This local volunteer help is invaluable in consolidating the work, in contributing to efficiency and in planning for future visits.

While carrying out her itinerary there may be opportunity to visit women's evangelistic gatherings, mothers' clubs, young women's societies, Sunday schools, sewing groups that sew on behalf of home missionary causes, and so forth, all with a view to explaining the scope and the influence of the Bible Societies and their work.

As this work of visitation progresses and as larger numbers of local churches in the constituency are visited, it has become possible for Señorita Lizza, with the help of the central women's committee, to organize meetings of larger interdenominational groups, so that in some of the more important cities, especially those in which Regional Auxiliary Committees of the Bible Societies exist, as many as 400 women have come together.

Enthusiastic response

The influence of Señorita Lizza's work is quite remarkable. The Buenos Aires office frequently receives references from pastors and other Christian workers throughout the country expressing appreciation of the visits she has made to local churches and to local women's societies. Moreover, the effect of many of these meetings is significant, and conversions are by no means infrequent. For example, there is the experience of the President of the women's department of the Catholic Action in a certain interior town who "really did not wish to change her religion which she had inherited from her parents," and who feared that "if she entertained such a possibility she would be committing a great sin," but who finally "deeply touched by Revelation 3:20, decided that she must take the step." Similar to this is the case of a woman who was an assiduous seeker at a spiritualist centre, where she sought the truth which she did not find until she heard the words of Jesus according to John 14:6—"I am the way, the truth and the life." The same night she heard these words, and after a great inner struggle, this woman burnt her books and the following morning visited Señorita Lizza and acquired a Bible. Señorita Lizza herself has been profoundly impressed with the evangelistic influence which her work on behalf of the Bible Societies has exerted, and equally impressed many times with the manifest spiritual power of the Scriptures to make their message clear to so many earnest seekers among the women with whom she has come in contact in connection with her work in our cause.

Her experience has also been most enlightening in relation to the large denominational and interdenominational gatherings at which she has spoken, where invariably there would be a table or tables filled with Bibles, New Testaments and Scripture Portions provided by the Bible Societies. "On many occasions," she writes, "the tables would be literally emptied in no time. Among those who have hastened to secure a copy of the Scriptures were mothers anxious to give a copy of the Bible or New Testament to their sons or daughters. In one gathering," she continues, "a woman requested 6 Bibles, one each for her daughters and sisters and one for her husband, all of whom were not Christians." "And again," writes Señorita Lizza, "in another women's meeting at which I spoke I asked who among those present had given away a copy of Scripture so far during the year to some person who did not have one. (It was already the month of August, 1954.) Only one young woman raised her hand indicating that she had done this. There was complete silence in the hall, and one could feel the sorrow that the considerable number of women present were experiencing in not having been able to answer affirmatively the question I had asked. But when I asked again, Who among you will endeavour to find someone to whom you can give a copy of the Scriptures before the year ends?—all raised their hands. But

it did not end with a simple raising of the hand. At the conclusion of the meeting the tables containing the Bibles and Testaments were well nigh assaulted. The wife of the local missionary who witnessed the scene exclaimed: 'To-day there was as great a sale of Scriptures as my husband secures in one year's time.' A large number of the Scriptures taken," affirms Señorita Lizza, "were secured by mothers who were members of the women's societies, who were taking copies of the Scriptures for their young people at home. Among others who took New Testaments and Gospels were humble folk desirous of participating in the work of personal evangelism among their nearby neighbours."

We thank God that this phase of the work has got so good a start, that it is being carried on with enthusiasm and devotion, and that the reception that is accorded to it, in the interests of the Bible Societies, is gracious, sympathetic and generous. The hearts of the women of the Argentine evangelical constituencies are wide open in the spirit of friendly co-operation with our work, and we are happy indeed to register our profound gratitude to all who have participated in making it the success which it is.

CHARLES W. TURNER

II. In India, Pakistan and Ceylon

THE beginning of a work that will, in the course of time, become part of the history of a Society is not always elaborate or extensive. It is very often the simple, unobtrusive beginning that grows and expands into a pattern of successful activity. Women's work began in India in 1949 through the forming of small committees in main centres to encourage Bible study and prayer, and to awaken interest among women in the work of the Bible Society. In 1950 it was decided to organise these committees on a broader basis and to form a Women's Branch within the framework of the Bible Society of India, Pakistan and Ceylon.

Three Steps

The first step was to send out hundreds of letters outlining the scheme and the purpose of this new venture to leaders of women's groups and to pastors of churches. These emphasised the great reservoir of service amongst Christian women which could be used effectively in enlarging the scope of Bible Society work if organised through a Women's Branch. An appeal and an invitation were therefore extended to Women's Groups in all churches to join this new Branch and in this way become personally acquainted with the needs and opportunities facing the Bible Society in India, Pakistan and Ceylon. The next step was personal contacts with women's groups through women secretaries who travelled thousands of miles to large and small centres. Through these personal contacts it was found that women's groups were enthusiastic about this new venture and were eager to link-up with the Women's Branch and to do what they could to become partners in a work which meant so much to them. The third step was to form women's committees in each Auxiliary centre and to invite women's groups to affiliate with the Women's Branch within their own Auxiliary area.

Rules of Affiliation

These were not elaborate though comprehensive and were made as simple as possible. The members of each women's group accepting affiliation were asked (*a*) to give the Bible a central place in the home and to pray for the

Bible Society ; (*b*) to arrange to have a speaker on the work of the Bible Society at their group meeting once a year and (*c*) to help in the distribution of the Scriptures. It was further suggested that each affiliated women's group make an annual *Affiliation Gift* to the Society. This could be done according to the circumstances and desire of the group. It was proposed that when a women's group accepted affiliation with the Women's Branch an *Affiliation Certificate* be given to be displayed in the group meeting to remind members of their obligations. These were the general lines along which the Branch Committee worked in order to bring women's groups within the circle of Bible Society activity. These simple Rules of Affiliation appealed to women's groups and since the formation of the Women's Branch some 300 women's groups have affiliated and this number represents thousands of Christian women who are now playing an increasingly important part in the work of the Bible Society throughout India, Pakistan and Ceylon.

Publications

In order to sustain and increase interest in the Word of God and the Bible Society, two publications are issued quarterly and sent to all members. Prayer and Bible reading leaflets are issued in nine languages and these contain a daily reading from the New Testament or the Psalms and a weekly prayer for some special object of our work. A News Letter is sent to all groups and this, informative and interesting as it is, keeps groups in touch with current affairs in their own areas and in the world-wide work of the Bible Society. In addition to these two publications, personal letters are sent out periodically to leaders of women's groups arranging visits, suggesting ways and means of helping the Society, and encouraging all members to share in the circulation of the Scriptures.

Activities

Women's branch committees in each Auxiliary work in co-operation with the Auxiliary secretary and each committee has a member on the Auxiliary General Committee. These committees are responsible for organising conferences, days with the Bible, pageants, plays and sales of work, and at different times have planned and put into operation house-to-house visitation selling Scriptures and collecting contributions. Every committee has a panel of speakers and these are available for use by women's groups. The speakers receive literature on the aims and objects of the Bible Society, on its work of translation and revision, and its methods of circulation. In this way they are prepared to speak to women's groups on behalf of the Society. Conferences and days with the Bible held annually during the last four years, when in some instances more than 200 women met together for Bible study and discussion, have been the means of creating a wonderful spirit of fellowship between women's groups from many different churches and denominations, and have brought to many Christian women a deeper understanding of the importance of the Bible Society. Religious plays have been staged by many women's groups and these, emphasising the message of the Bible and the need to increase its circulation, have made a great appeal to Christians and non-Christians. Some women's groups are responsible for bookstalls in churches where Scriptures are on sale, and other groups have held sales of work to increase their contributions to the Society. Through these and other activities, members of the Women's Branch are showing a new and valuable interest in the work of the Society.

Women's Consultative Committee

In preparation for the Third Jubilee celebrations, a women's consultative committee met in Lucknow in 1953. The meetings were held in the home

of and were presided over by Rani Maharaj Singh, whose husband was until a few years ago Governor of Bombay State. Plans were made for the celebrations and these included the publication of three pamphlets—*Calling all Christian Women, A Call to Family Worship* and *Calling all Children.* These were printed in the main regional languages and sent to all women's groups in preparation for the Third Jubilee. The committee considered how best to interest young people in schools, colleges and universities, in the work of the Bible Society. Plans were made for a Junior Membership Roll and these were put into effect by the end of 1953, and since that time more than 2,000 young people throughout the three countries have enrolled. Simplicity has been the keynote of this scheme for those who wish to enrol memorise and repeat passages of Scriptures or sell a number of Scriptures or give a subscription to the Society, and those who qualify receive a membership badge. This scheme is developing and will become of value to the Society, for these young people will in the future be the men and women on whom the Society will depend for its growth and expansion. Plans are being made for a junior membership magazine to keep young people informed and interested. The consultative committee considered other plans for the co-ordination and development of women's work and these are taking shape as time goes on.

Contributions

Women's groups through the Women's Branch have, during the last four years, contributed generously to the Society. Third Jubilee year especially was marked by many special efforts to raise money and these were very successful, for more than £1,500 were contributed through the Women's Branch. This amount is to be considered in relation to the fact that many members, especially in rural areas, have very little of this world's goods and yet their spirit of sacrifice is remarkable. One beautiful incident comes from Khandesh, Bombay State. "A little servant widow came bringing her tithes of £2. 5s. 0d. to buy Testaments for her people living in the hills. 'For,' she said, 'if they read God's Word, He can speak to their hearts as I pray for them'." At one centre, women's groups attending a *day with the Bible* contributed £35. Such incidents could be multiplied and they are illustrations of a spirit of co-operation and sacrifice awakened and fostered through the Women's Branch.

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The Women's Branch has brought out latent talent, has fostered fellowship between women's groups, has widened the outlook of many women and given them a sense of vocation, and has created a new interest in the Word of God. Women now linked with this movement realise that they belong to a fellowship whose interests are world-wide. In the words of Mary Coleridge :

> "The sense of fellowship has grown
> A radiant mystery.
> The dark is shot with light ; the stone
> Is light unto the eyes that see."

The Women's Branch is now firmly established and is developing year by year, for Christian women of India, Pakistan and Ceylon have become alive to the opportunities of Bible Society work, and they are willing to take their share through this new movement in bringing the Word of God to their own people.

ETHEL PARK RANKIN

THE USE OF LEAFLETS IN BIBLE SOCIETY WORK

by Jean Blumenthal

The following article is the text of an address given by Monsieur Blumenthal at the meeting of the U.B.S. Functional Group on Visual Aid, held at Haywards Heath in April, 1954.

THE term "leaflets" within the setting of Bible Society work, applies to any printed pamphlet by means of which we, representatives of Bible Societies, wish to say something definite to a particular group or category of people.

But even if the use of leaflets as a means of promoting Bible work is recognised as legitimate, it must also be recognised that the type of leaflets used must vary according to the needs of the constituency for whom they are created. Indeed, even though the message we have to give through this means is fundamentally the same in all our countries, nevertheless the form in which it is given must be adapted to the country and people to whom it is addressed, and perhaps even according to the circumstances of the given moment. For this reason each time we wish to publish a new leaflet it is, I believe, indispensable that we should have before us two questions :

(*a*) to whom do we wish to speak ?

(*b*) what do we wish to say to them ?

For example, in order to understand the particular needs of a country like France, it must be borne in mind that the Protestants are a minority of only about 2%. Again it must be taken into consideration that a good half of them are what we may call "faithful unbelievers"—in other words, Church members who retain their membership, but of whom the least one can say is that the reading of the Bible is not their major preoccupation ! The rest of the country consists of a Roman Catholic majority—over 90%—but of whom only 10%, perhaps even less, are really practising Christians. The remainder are satisfied with having been baptised, with having once celebrated their first (which is often their last) Communion, with being married and buried—by the Church. Very few of them have heard tell of the Bible, and until the past ten years—during which period a considerable effort has been made by the Catholic Church to make the Bible known—the majority of them thought that the Bible was a forbidden book because it was the book of the heretics.

Alongside this religious aspect of the subject, I should point out that a quarter of the population, chiefly among the workers, is affected by social problems and by communist propaganda, and sometimes have good reasons for being opposed to religion (the religion with which they are familiar, namely Catholicism) because of the positions it has taken on various issues. On this basis a certain mistrust if not hostility exists towards anything which may have the appearance of propaganda in favour of a religion.

It is of basic importance to take all such elements into account if one wishes to do any useful work by means of leaflets or pamphlets and even to avoid results which are sometimes diametrically opposed to those one had intended.

In France we are mainly concerned with reaching the ordinary person—the man in the street. In order to succeed first in catching his attention, then in interesting him, and lastly in winning him, we need three categories of leaflets :

(*a*) the first should encourage him to procure a copy of the Bible ;

(*b*) the second should serve to guide him in his first contact with the Holy Scripture ;

(*c*) the third should help him to understand better what he reads.

I. *To encourage him to procure a copy of the Bible*

The need in this first leaflet is to create in him the desire to possess a copy of the Bible. We must remember that the great majority in France do not know the Bible at all. It is therefore necessary to give him at once a quick definition and one or two brief arguments in favour of possessing a copy. Some people would like to go further and proclaim some teaching or revelation. But a double danger lies along this path. First, there is the risk of causing the reader to react against what he may consider a violation of his personal liberty ; secondly, there is the danger of a doctrinal interpretation which could appear to Christians as either not sufficiently orthodox or else as too orthodox, causing them to put a label on our action that our aim is simply to be "biblical."

I think, therefore, that this first leaflet should rather show the universal character of the Bible, the number of translations in the language concerned, the eternal nature of its message. It should lead the reader to the following conviction : that as long as he does not possess a Bible, he will be lacking something which is important to those around him and he himself will not be a whole person. Besides, one could, in order to succeed in convincing him, add a few quotations gleaned from the writings of famous men, on condition that one takes care in one's choice to include examples representing all areas, all social conditions and all races.

II. *To guide him in his first contact with the Holy Scriptures*

Let us assume, therefore, that we have, by means of this first leaflet, convinced someone that the Bible is also something for him. He buys it. This Bible looks to him like a book that is really unusual. Either he will be devoured by curiosity and will begin his reading avidly from the beginning, with the risk of misunderstanding it or even of being shocked by certain things that he will read without being warned. Or else, impressed by the number of pages and the multiplicity of books contained in the Bible, he will run through it, reading here and there a few pages, and will quickly become discouraged by this diversity without apparent sequence, or he will be in danger of getting lost in it.

It is therefore necessary that we should put into his hands, at the moment when he acquires the Bible, some leaflet which will serve as a guide for this first reading. Just as when we purchase a new household article, or a duplicating machine or even a car, the manufacturer includes a note giving the name and description of the main parts of the machine and of how to work it, so our leaflet should give the reader an indication of " how to use " the Bible. It will, for example, give a short historical introduction about the origins of the Bible. It will underline the relation between the Old and New Testaments, will advise on a logical sequence of reading and will indicate the spirit in which the reading should be undertaken.

III. *To help him to understand better what he reads*

It is possible that a few days later our reader will wish to have some explanations of what he has read, so that he may understand better what the Bible says, and will come back to us for that purpose. It is at this point that we must be extremely careful, for we must know how to recognise the boundary between the field of action of the Bible Society and that of the Church. We can certainly give some commentaries to our reader, but there is always a danger that the Bible Society itself will do this complementary work which, after all, is the task of the Church.

On the other hand, it seems that the Bible Society could help the reader in giving him a brief guide to the Bible in which he could, for example, pick up the central theme that runs through the whole Bible, or easily find the texts relating to the same subjects. One can also provide him with lists of daily readings of the Bible grouped around certain problems rather than reading lists arranged in the form of a course, which are intended more for those who are already practising Christians.

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Alongside the " man in the street," for whose use these three leaflets are primarily designed, we may, in particular circumstances, wish to reach some special category of individuals.

Some time ago we arranged a large meeting in Paris, the aim of which was to inform and witness to the public on the Bible. This was held in one of the biggest public halls in the city. We did not, on this occasion, employ the usual methods of propaganda by posters and leaflets, but concentrated most of our effort on making the meeting known through personal invitations sent by members of the different churches in Paris to their friends, neighbours and professional colleagues. In this way a doctor would invite his fellow-doctors, a teacher his teaching colleagues, a man engaged in commerce his neighbours in the commercial world, etc. We thought it might be useful in approaching each of these categories of people to stress certain points related to their special concerns. In inviting the teachers, for example, we emphasised their responsibility in the education of the generation of to-morrow, showing that alongside knowledge man needs a moral and spiritual armour which he cannot fully possess without the Bible. To the doctors we referred to the fact that they are sometimes conscious, in relation to certain cases, of the limits of their science and are obliged to recognise that there are spiritual forces which can play a role in the health of the body, and that because of this the Bible can still teach them something. To the judges, lawyers and others connected with legal affairs we pointed out how the Bible contains the principles which are at the basis of all legislation, and at the same time that true justice, which goes beyond the observance of a code, should inspire a sense of love for Christ Who came " not to condemn but to save." One could extend to many other categories messages of this kind which, without entering into an interpretation of texts, can urge those who read them to wish to acquire a copy of the Bible.

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But if our action, which is mainly directed towards those outside the Church, leads us in the first instance to address ourselves to the man in the street, we must not forget our responsibility in relation to members of our churches and mainly to those who, although already possessing a Bible, do not read it or else misread it. For them we will have lists of Bible readings which help in the study of certain books of the Bible or which are grouped

round certain subjects. We shall have in mind the children, Sunday school teachers, leaders of the youth movements, all those who hold some responsibility in the Church, with a view to helping them to gain a deeper personal knowledge of the Bible and to give a more effective witness.

Finally, there are the leaflets directed towards Christians with a view to interesting them in the work of the Bible Society. The preparation of such leaflets should take into account two basic elements :

i information
ii a call.

The public in our churches—at least in France—are very little informed regarding Bible Society work. For over a century their attention has been directed more to missionary work as a whole, which for our Protestant minority involves a very heavy burden. But the work of the Bible Society has passed from this fact to the second stage of its concerns. It is therefore necessary, if we wish to reach our goal, to inform this public of our work, our plans and our concerns.

After having made known our needs, we must make a more fundamental appeal to the person for whom the Bible has truly played a part in his life, emphasizing the privilege it is for him to have come into contact with it, to have read it, to possess a copy, and at the same time seeking to awaken in him the sense of his responsibility towards all those who either do not yet possess one, or who do not value it, or who await it.

There is no doubt of the value to Bible Societies in different countries of keeping one another informed of their productions in the realm of pamphlets —provided they are aware of the fact that what is good for use in one country is not necessarily suitable in another. In particular, countries which are predominantly Protestant should be careful not to assume that the text of pamphlets which have achieved marvellous results in one country will, *ipso facto*, have similar results in another country when translated into its language. Provided this aspect of the subject is safeguarded, the exchange of experiences and of material between Bible Societies of different countries can only result in mutual stimulation and inspiration.

The following shorter notes indicate the practice of Bible Societies in other countries in this field of work.

England and Wales

Almost all our leaflets are about the work of the Bible Society itself or about some aspect of it. They are used for these purposes :—

1. as a help to collectors. These are usually short folders which the collector can leave at the door and contain one or two points about the recent work and the need ;

2. for interesting people at large in the general nature of our work. The most popular leaflet of this type is " The British and Foreign Bible Society: What it is and What it does," which is a straightforward explanation of the Society dealing briefly with translation, production and distribution ;

3. to convey news to our constituency. We publish from time to time a two-page leaflet containing recent information ;

4. in an attempt to reach a special constituency. We publish special literature for women (i.e. our present series "Doers of the Word" and its predecessor "Women and the Book"), so too for young people and for children;

5. for general distribution at meetings. We have a number of "stories" of different events and projects—e.g. "The Story of the Tibetan Bible" by Chandu Ray and "The Baouli New Testament" by J. T. Watson.

J. Eric Fenn

Eastern Germany

The special situation of this area, with its 17 million inhabitants, lies in the fact, first, that 95% of the population belong to a Church, four-fifths being Lutheran; secondly, that the aims of the government are atheistic and materialistic; and thirdly, that paper is rationed and is scarcely obtainable, so that for every job of printing a special permit has to be procured from the government.

Since the war the two Bible Societies in this area with printing works have produced and distributed around 2,010,000 Bibles, Testaments and Portions. In this work a particularly big part is played by the hundreds of thousands of Portions, some of which are individual books of the Bible, some are in the form of illustrated magazines, some are small booklets, but also some are individual quotations from the Bible gathered together under a common theme, such as "comfort and strength in the Scriptures," or "The call to Christian charity," etc.

The production of Bible texts on postcards and wall cards, in various sizes, has met with great success and since the war more than a million have been distributed. Again and again one finds these texts framed and hanging up on the walls of people's houses.

The pamphlets which the Bible Societies send out regularly, in which there is a propaganda article and then an announcement of Bibles and other publications of the Bible Societies for sale, have also had great publicity value. Finally, on special occasions, like that of the big Bible exhibition on the occasion of the Leipzig Kirchentag, where 600,000 people came together, short leaflets are distributed inviting the reader to purchase and read the Bible.

Other organisations in the Church do similar work through the distribution of introductory leaflets and other writings, through calendars with daily devotional readings and through local parish papers. Here one sees the advantage of a great united Church, in which all work together for the same aim of promoting the reading of the Bible. Thus it comes about that the Bible Societies often have far more orders for Bibles than they can produce Bibles for. But the main thing is that we can feel assured that in very many cases the Bible is really being read regularly.

Walter Zimmermann

River Plate Area

In these lands of the "younger churches," experience demonstrates the real importance and validity of leaflets in connection with Bible Society work. In Argentina, Uruguay and Paraguay we have developed eight small folders or leaflets for the purpose of supplying adequate information in a relatively small compass for persons of different groups.

(1) For those who receive a copy of Scripture for the first time we use a little folder in Spanish entitled " How to read the Bible." It is brief but covers a great amount of ground very simply. It gives directions concerning different parts of the Bible, and is reported as a valuable aid for beginners. Another little leaflet, adapted from an English-language edition of our New York headquarters, is entitled " Where to look in the Bible." This directs the reader to seek out passages which meet a possible present situation in his own experience.

(2) For persons newly interested in Bible reading, as well as for church members, we use an adaption of the Annual Daily Bible Readings published successfully for years by the American Bible Society for use in the United States. It is in the form of a bookmark. Also for this group we have adapted an A.B.S. leaflet that is a register of Bible readings. Here chapters of the Biblical books are listed and can be marked off as they are read. Obviously, these two leaflets encourage constructive daily Bible reading.

(3) For use among church members to stimulate Scripture distribution for the purpose of personal evangelism, or colportage on a part-time or full-time basis, we have two suitable leaflets. The first, " Personal evangelism by means of Scripture distribution " outlines briefly a method of going about this work successfully. It deals with the subject from the standpoint of the personal evangelist himself : his equipment, spirit, motive, etc., urging him not to overlook the important fact that when given an opportunity the Bible *itself* can usually do its own work. The second leaflet, " How to distribute the Scriptures," discusses the subject of colportage as a spiritual task with a spiritual purpose, requiring the understanding of a few essential points related to a suitable approach to prospects : how to gain and hold their interest ; how to create a desire on their part to acquire the Book ; etc.

(4) For a fourth group we use two informative leaflets. One is entitled " The scope of the work of the Bible Societies " and outlines the type of co-operation that the Bible Society offers local churches and denominations in relation to the provision of Scriptures in missionary editions for colportage. It likewise suggests certain methods of Scripture distribution which the Bible Societies are glad to support to promote colportage on a part-time or temporary full-time basis. It also states that Christian workers can engage in this kind of colportage while carrying forward the interests of their local churches. The second informative leaflet is entitled " The *one* objective of the Bible Society "—that of making the Bible more and more available to the people. This leaflet points out how the Bible Society endeavours to carry out its own objective, and why it does so. It also invites the reader to support spiritually and materially the work of the Bible Society.

CHARLES W. TURNER

United States of America

If we can't talk to a man, we write him a letter. If we can't write him a letter or tell him enough in a letter, we send him a leaflet. More people can be reached with leaflets than in any other way. In the United States, where the population is still rather scattered and the Bible Society staff is small in numbers, the leaflet is a necessary and effective tool.

The American Bible Society has 111 different leaflets in current use. These are published in quantities ranging from 10,000 for leaflets for limited purposes to 15,000,000 of the Worldwide Bible reading bookmarks.

The Society's catalogue shows leaflets in the following categories :

Spreading the Word	
General	7
Distribution	5
Translation...	4
Service to the Blind	6
About the Bible	
Elementary Grades	6
For Young People and Seniors	2
For Children	12
For Adults	2
Teaching Aids	4
History of the Bible	6
Reading the Word	
General Helps to Bible Reading...	20
Youth Leaflets	10
Literature Concerning the English Bible ...	5
Brochures for Preparing Bible Sunday Sermons	13
Promotional	9

A recent leaflet being used in securing gifts shows children from the United States and many other nations. Across the top are the words : How Will They Know What Jesus Said ?

A leaflet designed to increase the interest of Episcopalians in giving the Bible to the world contains statements about Bible Society work made by six Episcopal bishops in six nations.

A new educational leaflet is entitled "A Brief History of the English Bible."

There is a constant search for new ideas in preparing leaflets which will be dignified and in good taste but at the same time attract attention. Leaflets from other Bible Societies are most helpful in finding ideas. From the Netherlands Bible Society anniversary tile we borrowed the idea of displaying an open Bible on our seals with the spine of the book facing the reader. From the British and Foreign Bible Society in Canada we borrowed and adapted the slogan : "It is important what book they read." Each leaflet which arrives is examined with care and placed in our "idea file."

The American Bible Society will be happy to send its "Literature and Audio-Visual Catalogue" or samples of the leaflets to any national Bible Society. Anyone desiring samples of A.B.S. leaflets should contact his own national Bible Society.

ROBERT T. TAYLOR

Netherlands

As recently as ten years ago the General Committee of the Netherlands Bible Society used to mail to all the members of the Society a monthly periodical in the shape of a booklet, containing from 8 to 32 pages in small print. They contained reports regarding the work in the Netherlands and in Indonesia and sometimes, but not often, an illustration. Reactions in any form were very few ; on the contrary, it became apparent that even members who showed great interest in the Society left the reports unread.

In 1950 it was decided to replace these monthly news-bulletins by three to four fully illustrated leaflets every year, printed in two colours, each issue being devoted to a special topic. It was soon found that these leaflets were very effective. As soon as they appear now, a shower of orders and other reactions reach Bible House.

When leaflets are used in the Netherlands for the purpose of fostering the use of the Bible or enlisting new members, they are only effective as a personal call to the individual. A membership campaign conducted merely by folders, with a reply coupon attached, produces little or no result. This, however, may be different in other countries, where the population is not so frequently the object of similar postal campaigns. With us it would take too much time to read properly all the requests for co-operation in various forms which the postman brings daily. As a consequence, such print often goes into the waste-paper basket, unread.

However, when designed to support a well-organised campaign, a bright and interesting folder is indispensable.

FRANS VISSER

BIBLE READING ON U.S.A TELEVISION

by HENRY H. RAGATZ

WITH new television stations going on the air all over the world, many of which will be willing to give free time to religious causes, it may be of interest to report a recent experience of the American Bible Society. In 1953 the Society experimented with thirty-one one-minute films for television stations to use. Each film showed a person—different in each case—reading from the daily Scripture selections for the period from Thanksgiving through Christmas. Each film opened with an announcement concerning Worldwide Bible reading and closed with an invitation for the listener to write to the New York headquarters of the Society for a daily reading list for the year 1954. These films were offered free of charge to television stations that agreed to use them. Ninety-four stations ordered.

In 1954 the Society repeated this programme. Substantially the same formula was used. All the reading was done, however, by twelve people. These readings were accepted by 173 stations in 43 of the 48 States. This represented an increase over 1953 of almost 100%. It is impossible to tabulate returns ; many people ordered reading lists because of these programmes but did not so indicate on their order cards. However, a substantial increase was noted in " unidentified " requests for the daily readings. These came from all over the country, so it may be safe to assume that they should be counted along with the hundreds of orders which mentioned the television programmes. Commercial advertisers accept the theory that one " write-in " represents at least 100 listeners. On this basis many millions of people heard and watched these daily Bible readings.

Another interesting by-product was the letters of commendation received from television stations themselves. Some of the station personnel wrote asking for reading lists for their own personal use. When the offer was made, there were 389 television stations on the air. Thus almost half of the stations used the films in 1954. This response would indicate that the television industry is co-operative when religious material of a non-controversial nature

and good quality if offered. A comprehensive report, which would include the co-operation of radio stations in broadcast programmes and the television time given the Society for the showing of its motion pictures and telecasting of " live " shows of a promotional nature, would reveal that the free air time would run into many millions of dollars if calculated at commercial advertising rates. This may be more fully appreciated when it is known that one New York television station charges $1,070 for a one-minute commercial. This is, of course, the most expensive in the country. Smaller stations in less populated areas have rates as low as $200 for this type of advertising.

Information received indicates that some of last year's Bible Reading films were used continuously through the months of 1954 until the new Thanksgiving to Christmas series was available. It was also noted that some stations used these films several times daily. Many started and ended the broadcast day with them. Others used them at random times through the day and night, and some at a regular time each day.

At first it was felt that the stations which ran the films only late at night were not reaching wide audiences. The following incident, reported by a commercial enterprise, altered this view somewhat. This company reported running a one-minute paid " commercial " one time only, at ten minutes past midnight. Listeners were invited to send in cards with their names and addresses to be entered in a lottery for a popular electrical broiler, priced on the retail market at about $50. At the end of the seventh day, the advertiser had received more than 175,000 cards. This would indicate that, at least in the New York area, there is no television time that does not have a tremendous audience.

It is true that there are more television stations per capita in the United States than anywhere else in the world. It is also true that the rapid expansion which has taken place in this country and is now taking place probably will not be equalled elsewhere for years to come. Nevertheless, there are several organisations now buying rights to U.S. materials for use on television in almost every part of the world. One such organisation has arranged with the National Council of Churches for exclusive television rights for many of the better American religious films. These are commercial interests. They are convinced that they will be able to sell religious material to European, Asiatic and South American television stations. If their business judgment is sound, this would be conclusive evidence that there is certainly time available to Bible Societies, provided programme material is offered free and is of an acceptable quality. Restrictions on materials of controversy and programme contents in general would differ from one place to another in all probability. To date the American Bible Society has received inquiries concerning this project from, and has sent sample films to, the British and Foreign Bible Societies in Canada and Australia.

The films have been prepared well in advance of the Thanksgiving period. Readers were chosen for appearance, reading voice, Christian sincerity and an effort was made to have representatives of a variety of age, situation and nationality. Both men and women readers were used. During the month of October letters were sent to all known television stations offering these free films. Prints were made in sufficient quantities to fill orders and were sent prepaid. The costs of this programme were paid from funds budgeted for the promotion of the Society's " Worldwide Bible Reading " programme.

THE CHRONOLOGY OF THE ENGLISH BIBLE

by MARGARET T. HILLS

THE chart on the opposite page shows on the left the Hebrew background, with information about important manuscripts and printed editions, with the Greek background similarly on the right. In " boxes " inside the main body of the chart are the editions in languages other than English that were influential in the development of our English Scriptures. The Anglo-Saxon and English translations are shown in the centre, with arrows indicating their relation to Hebrew and Greek texts and editions in other languages.

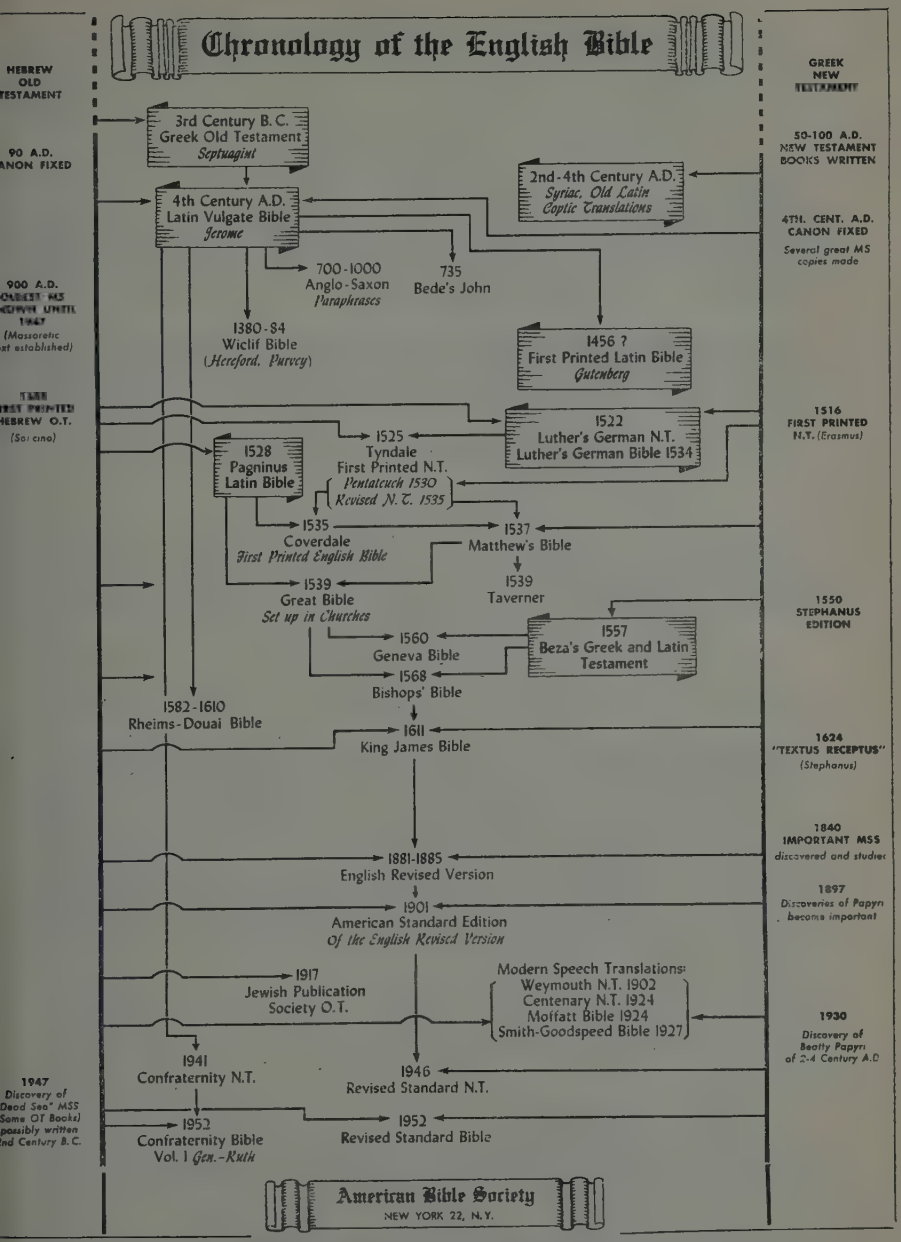
Thus one can see that Jerome's translation into Latin, the Vulgate (the official text of the Roman Catholic Church), was based both on the Hebrew text and the Greek Septuagint and on the Greek New Testament, and that on it in turn depend the Anglo-Saxon versions, the Wyclif Bible, the Rheims-Douai Bible and the Confraternity New Testament of 1941—although the Confraternity Old Testament (volume I, 1952) is based on the Hebrew text primarily.

With the publication of the Hebrew Old Testament in 1488 and of Erasmus' edition of the Greek Testament in 1516, scholars of the 16th century had access to the original languages of the Bible as well as to printed copies of the Latin Vulgate. Pagninus' Latin version was a literal Latin text, of great help to the scholars of his day who were only just beginning to study Hebrew and Greek. Stephanus' carefully edited editions of Hebrew, Greek and Latin texts gave still further aid in the study of the original languages, supplemented by Beza's Greek text and a fresh Latin version of the New Testament.

These tools, available just as the Reformation was developing, with its great emphasis on the use of the Scriptures in the languages of the people, stimulated the English translation of the Bible. The chart shows how Tyndale's New Testament based on the Greek of Erasmus, and his Pentateuch on the Hebrew as well as on Luther's work, led to Coverdale's Bible, revised by Pagninus' Latin text ; while the Great Bible was based on the Matthew Bible of 1537, which contained not only Tyndale's published work but that part of the Old Testament which he had translated but not published before his death. Similarly the Geneva and Bishops' Bibles stemmed from the earlier English versions, with fresh stimulus from the work of Stephanus and Beza ; and from them eventually came the King James Bible.

The later versions proceeded from this " stock " but were influenced by the discovery in the 19th century of Hebrew and Greek texts not available to earlier scholars (Codex Sinaiticus, the Vaticanus, etc.) which provided much better readings and understanding of the original Scriptures. This process was carried still further in the early 20th century by the discovery of many very early papyrus manuscripts. The discovery of the Dead Sea scrolls in 1947 and other similar Hebrew manuscripts indicates that, so far at least as Isaiah is concerned, there is little difference between the Hebrew text as we have it now and as it was read in the first century.

Taken from Record, *the journal of the American Bible Society, December* 1954.



The above chart is a reproduction of a poster 22in. by 17in. prepared and published by the American Bible Society.

THE WORLD GOOD WILL BOOK

by Robert T. Taylor

Although the "World Good Will Book" will not be completed until the end of 1955, *it was thought that readers would appreciate a "progress report" at this stage.*

HER Majesty Queen Elizabeth, the Queen Mother, visited the Bible House in New York in October and graciously signed the World Good Will Book on a special page bearing her picture, a map of the British Isles, a British flag and the royal coat of arms.

Emperor Haile Selassie signed a similar page at the Bible House and wrote in Amharic : " The Bible is not only a great book of historical reference, but it also is a guide for daily life, and for this reason I respect it and I love it."

In December, President and Mrs. Eisenhower signed a special page in a ceremony at the White House.

Pages to be placed at the start of each geographical section of the book have also been received and signed by 41 State Governors in the U.S.A., King Paul of Greece, King Haakon of Norway, Prince Bernhard of Holland, William V. S. Tubman, President of Liberia and Renzo Sawada, Permanent Observer for Japan at the United Nations.

When completed, the World Good Will Book will contain the actual signatures of several hundred thousand people from all over the world who love the Bible, have faith in its teachings and desire to share it with others.

Each national Bible Society is using its own method of determining who shall sign the book. In the United States it is being signed by people who have contributed of their time, interest or money to help others receive the Bible. In nearly every case the person who signs has made a gift of at least $1.00 or more to send a Bible to someone else. In Canada the book is being signed by all who agree to read the Bible and pray for the work of the Bible Societies. The method in use in the United States and Canada is to collect the signatures on special slips of paper which are to be pasted in the World Good Will Book. In France, children and adults have signed on specially-prepared sheets which will also be pasted in the book.

The interest in the World Good Will Book is becoming greater each month. For this reason the Bible Societies will continue to receive signatures through 1955.

The most encouraging development is an increased realisation of the world community of Bible lovers and Bible sharers. The volume of signatures will ultimately proclaim in dramatic form that people living in more than sixty nations are united in their love for the Bible.

In the United States the World Good Will Book has aided in securing wide publicity for the universal character of Bible Society work. This publicity has assisted in educating the general public in the truth that the Bible is not

the Book of any one nation or language, but is God's Word for all people everywhere. Knowledge of the activity of other nations in sharing the Bible has inspired the people of the United States to greater sharing themselves. The 1954 reports will show an increase in donations over any previous year of at least $150,000.

The use of the Good Will Book as a means of publicity of a genuine evangelical nature is recommended to all Bible Societies and Bible Society agencies. It is a flexible programme and each group can adapt it to local conditions. It is hoped that in every case it will proclaim the power of God's Word in the world and will emphasise the world unity of those who love and share the Book of Books.

The American Bible Society will ship pages or signature slips, or a Society can prepare its own pages to be sent to the A.B.S. for binding. Pages must be 22 inches by 16 inches, and 3½ inches on the left-hand side should be left blank for use in binding.

OUR WORLD

as seen by TIBOR MENDE

The following are translations of extracts from two articles by Tibor Mende, published in REFORME, *5th February, 1955. They do not refer to Bible Society work, but serve to call us to re-think our task and responsibility in realistic terms.*

ACCORDING to estimates made by the United Nations, the population of the world has increased from 47 millions in 1650 to 2,400 millions in 1950. To-day we share this planet with two-and-a-half milliards of other men.

On the basis of these estimates, between 1650 and 1850 world population increased by 4 per 1,000 per year ; between 1850 and 1900 by 7 per 1,000 ; and between 1900 and 1950 by 9 per 1,000. At the present time the world population increases each year by approximately 25 million souls.

This increase has, nevertheless, been very variable according to the different parts of the globe. In the 19th century, during the great period of western economic expansion, the increase was more rapid in Europe and North America. But in the 20th century the rate of increase in Europe became less while it has become more rapid in Latin America and in most of Asia, especially in China, India and Japan. Furthermore, in most of these areas the rapid growth of population is due much more to the improvement in conditions of hygiene than to greater fertility. The mortality rate has decreased in all these countries during the past twenty years and has brought a sharp rise in population. Between 1941 and 1951, that is to say in one decade, the mortality rate in Ceylon fell from 20.4 per thousand to 11.6 per thousand. Similar decreases have been registered in a certain number of other countries, notably in those in which malaria and other tropical diseases are now more effectively combatted.

The result of this situation has been that in the peninsula of India the population has increased by 110 millions in thirty years (from 1921-1951). Indeed, every ten years the population of India increases by the amount of the total population of France. In China the same increase takes place in only four years, the population there being now nearly 600 millions.

These figures give a brief indication of what changes the demographic evolution has brought to our world during the past half century. Yet the process continues, and to the detriment of Europe. By the end of the century India and China alone will probably have a combined population of more than a milliard and a half. By the same date the population of Brazil will have exceeded 100 millions, while in the whole of Latin America it will be approaching probably 600 million souls.

How will the earth nourish these millions of men who increase their numbers every hour? Are our efforts proportionate to the demographic challenge which faces us? Or are we making the necessary effort to readjust our ideas and methods and ambitions to the realities of the situation?

Nevertheless, as Arnold Toynbee has said, even by the middle of the 20th century "the majority of human beings living to-day are poor peasants on the verge of starvation."

*

The privileged

IT would seem that instead of two ideological blocs which are generally considered to exist to-day, humanity rather is divided into three clearly separate groups, who together share this planet. There are three blocs clearly definable on the basis of their material conditions, and which are not in any way identical to the masses drawn up in opposition to one another by the ideological conflict of our time.

The three or four centuries which have passed since the Renaissance and the Reformation have turned the population of the western countries into a small élite group of mankind. The events of these three or four centuries, culminating in the industrial revolution in the west, have obviously formed the countries of western Europe, the U.S.A., Canada and several other advance posts of western economic enterprise (Australia, New Zealand, etc.), into a privileged group, in many respects far in advance of the rest of the world.

But this privileged western minority does not represent more than one-fifth of the two-and-a-half milliards of the earth's inhabitants. It is wealthy and enjoys a standard of living from ten to fifteen times higher than that of the majority of mankind. It is the minority which possesses most of the existing machines; which had supplied most of the inventors and which governed or still governs vast regions beyond their own frontiers. It is in addition a minority composed exclusively of white people.

..... and the others

Alongside this privileged minority of white people, who profited from their industrial revolution, we find another group composed of men who have accomplished their industrialisation through different methods, a good deal later than the west. Even to-day they are poorer than the privileged west, although they also possess machines; they have made use of modern technology and at times they too have extended their power beyond their own frontiers. This second group of countries—which include the Soviet Union, Japan and

one or two countries of eastern Europe and of Latin America—have a population of around 350 million. They represent barely one-seventh of the human race, and within this group the average individual income is only about 400 dollars a year, compared with 700 to 1,800 dollars a year for the privileged westerners.

Nevertheless, in addition to the industrially advanced white people and the smaller group of semi-industrialised peoples—in addition to this one-fifth and one-seventh of humanity—there are also one milliard six hundred people —that is to say, nearly two-thirds of humanity—whose average annual income is less than 100 dollars and who altogether earn scarcely more than 42 dollars a year. This enormous majority of mankind have few or no machines ; they have until now scarcely made use of modern technology ; most of them are or were governed by foreigners and are frustrated, sick and under-nourished. We should also remember that these 1,600 million people are all what we called "coloured."

The main problem to-day

This division of humanity into three clearly definable groups is the central fact of our era. It puts into the background the ideological conflict which fills the columns of our papers and occupies our minds. This division is on the point of arousing passions which are more violent, more dynamic and less controlable than those which actuate the ideological conflict between the communist and the western worlds. Indeed, this division of humanity into three unequal groups could easily remove the meaning of the present conflict if the frustrated masses embraced communism and in doing so even modified in a decisive and dramatic way the present world balance.

This then is the first problem of our epoch. It represents a challenge, the biggest that any generation has had to face. Its central theme is the emancipation of humanity. Its solution promises a world at last ready to profit from the advantages of technological progress. But if we prove incapable of meeting this challenge, we will find ourselves drawn into a racial conflict, with rising passions, wars and, in the end, a state of ruin.

The choice offered to us is a moral choice ; and even if we are obliged to use social and economic terms in order to describe their evolution, the conceptions at stake are justice and compassion : the question at stake is how to translate the Christian ethic into terms of practical action.

Under the influence of enlightened interest, of purely economic motives, or inspired by humanitarian sentiments, the western world has already taken some faltering steps in the right direction. We have attempted to formulate a strategy : we have conceived the Colombo plan, the Point IV programme and various technical assistance projects, all of which are aimed at accelerating the rate of development of the economically backward territories.

Nevertheless, given the urgency of the problem, we are faced with the question of knowing whether these measures are suitable for dealing with the problem posed. The results are still far from being noticeable and there is scarcely any evidence that these attempts at helping have led to any pro-western feelings on the part of those who have benefited.

Indeed, there are numerous signs to warn us that larger and larger masses of people no longer believe that the West can help them appreciably to satisfy their aspirations, and to this extent even they are tempted to try the short-cut which communism offers.

East Africa

The Rev. Frank Bedford, the B.F.B.S. agent in East Africa, who recently returned from furlough, writes :

" Since my return, appeals have come from every side for still more help from the Bible Society. There is gratitude everywhere when people are told that 25,000 copies of the Kikuyu Gospel of John and 5,000 in Kimeru are on the way. These however will go a little way only, for the need is terrific . . . . . the main thing needed is more and more Gospels for the Kikuyu. I cannot reiterate this statement too often ; this opportunity will not come again . . . . ."
When Mr. Bedford returned to Nairobi recently he put into the hands of the Ven. Archdeacon P. G. Bostock of the Church Missionary Society, 1,000 copies of Kikuyu Gospels which happened to be in stock. The Archdeacon took them out with one of the mobile units and after only four days they had all been placed. After visiting two old-established Mau Mau detention camps and giving such Scriptures as he could spare, the Archdeacon went on to new camps. " I went on to new camps," writes the Archdeacon, " in the mile-strip on the edge of the forest of Mount Kenya. I found that the men had arrived four to six weeks earlier from Langata. They were still building the camp and had no money whatsoever . . . . . only the things they stood up in. There was not a Gospel among them and they had had nothing to read for eight months. You should have seen their eyes gleam when I said I had some Gospels ! In one camp where I had no assistance, the clamour was so great and the hands stretched out so many and so eager that it was difficult to distribute the hundred Gospels without their being spoiled. Immediately little groups of people settled on the ground to read. After a while I gathered them together and told them that they must share the books and read them to those who did not know how to read . . . . . I suggested that they might learn whole passages of the Gospel by heart—a suggestion they welcomed. Quite three-quarters of the inmates were interested and I have no doubt that the books will be read again and again from cover to cover. 300 Gospels were given to a total roll of about 850 and I could have distributed twice that number . . . . . In nearly all the camps there is a great thirst to hear afresh the Gospel, and the Bible Society gift will play an extremely valuable part in bringing many of them in a new saving relationship with the Master."

Belgium

Thanks to a special grant from the B.F.B.S., the *Belgian Bible Society* has been able to appoint a new colporteur to work among the 150,000 Italians now living in Belgium. They represent the families of over 50,000 miners settled in the four main coal-mining areas of the country. The Society has bought out of its own funds a small van in which the colporteur will be able to sleep and transport his books when going from one area to another. The van is to be fitted with show cases in which the books will be displayed.

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Illustrated Gospels have been placed on sale, for a three months' trial period, in newspaper kiosks all over Belgium. The first reports received seem satisfactory. The Gospels are sold at a loss to the agency which owns the kiosks.

Czechoslovakia

Bible study groups are increasing in number in Czechoslovakia. The Rev. Josef Smolik describes in the following words this tendency among the young people :

"The younger generation, which does not share the traditional opinions of the pastors, the Holy Scriptures and the Church, is interested in a new method of Bible study. The Bible classes are not held in the form of Sunday services where everything depends on the preacher, but in the form of joint discussions about the Scriptures. The class is not started by the preacher but by the students, who put forward questions or explain how they understand the text. Such a method of Bible study naturally requires adequate preparation not only by the pastor but also by the students.

Bishop I. Varga, of the Hungarian Church in Slovakia, confirmed this statement in an address to the Hungarian Council of Churches and stressed that "one of the most important features (in Czechoslovakia to-day) is the profound and serious interest shown in the Bible." 15,000 copies of the Bible reading guide were published last year and about 90% of the elders of the Bishop's church participated in retreats and conferences at which the study of the Bible was central.

Dutch West Indies

Stimulated by a recent visit from the General Secretary of the Netherlands Bible Society, the Protestant churches of Curaçao (Dutch West Indies) have decided to organise a joint Bible exhibition with the help of the local branch of the N.B.S. Many representative Bibles are already available, ranging from valuable and interesting old editions to the Society's new translation. A collection of books dealing with the Bible and its use will also be shown.

Curaçao's oldest church dates back as far as 1634, when it was built as part of the Fort. The Roman Catholic mission, which will participate in the exhibition, was admitted to Curaçao only towards the middle of the 18th century.

The Netherlands Bible Society has, up to the present, been represented in Surinam only by its auxiliary at Paramaribo, which meant that this central administration had to cover the entire vast territory. To meet this difficulty a branch has now been instituted at Moengo which will, it is hoped, be able to relieve the Paramaribo administration of a good deal of this work.

England

At the end of 1954 the Translations Department of the *British and Foreign Bible Society* reported that at that time translation and revision work was going on in 222 languages :

Entirely NEW languages ...	46
Additional books of Scripture	40
New Testaments being completed	34
Bibles being completed ...	39
Revisions (including 25 Bibles)	59
Special editions	4

During the year Scriptures in 427 languages had been sent out from Bible House, about 100 more than in 1953.

For the sixth year in succession the B.F.B.S. published in 1954 over a million complete Bibles. In 1954 the number of Bibles published in London was 1,200,702, in 1953 it was 1,032,841 and in 1952 the total was 1,006,301.

The year 1954 also saw the publication of 530,466 Testaments and 1,149,200 Portions. This makes a total of 2,880,368 books produced in London.

A British publishing firm is preparing the production of "the first English version (of the New Testament) ever to be made by a Jewish scholar." The translator and editor is H. J. Schonfield, a well-known expert in ancient and Hebrew history. The translation is the result of 30 years of research and is an attempt to reflect in modern speech "the original—uncultured where the text

is uncultured, literary where the text is literary . . . ." The edition will include abundant notes, explaining social and religious customs and ideas, weights and measures, coinage, etc. For the first time also in any version of the New Testament, references are given not only to the Old Testament, but to the literature of the period, Jewish, Greek and Roman (Dennis Dobson Ltd., 12 Park Place, St. James's, London, S.W.1. 75 shillings. $11.0. 600 pp. Royal 8vo.)

Formosa

At the request of Mme. Chiang Kai-Shek, a special edition of 30,000 New Testaments has been published by the Bible Societies in Hongkong for distribution among the Nationalist troops.

Germany

The Sächsische Haupbibelgesellschaft (Bible Society of Saxony), which celebrated its 140th anniversary last autumn, sent in information about its activity of which the following extracts have been taken :

" During recent years our work has been limited to the circulation of Scriptures published by other Societies, and in this way we have been able to meet the needs reported to us for Bibles, hymn books and other biblical works.

" The Bible exhibitions arranged by us in recent years, and especially those at which lectures were organised in conjunction with the exhibition, have been very successful in helping to increase and deepen interest in the Bible and in the study of the Scriptures.

" We intend, jointly with the Bible Society in Berlin, to produce the Bible again in the Sorbian language. The text of this Bible is at present being revised by evangelical pastors of Lausitz, the capital of the Sorbian speaking area.

" Many tasks lie before us, and we pray that God may prosper our work."

Note : The Sorbian language has recently been recognised as an official language by the government of the D.D.R., for the first time in history, and will be used for the teaching in schools.

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From June 12-14, the *Union of Evangelical Bible Societies in Germany* is organising a " Bible Day " in Mainz. These meetings will coincide with a special Bible exhibition organised by the Gutenberg Museum, to remain open during the summer.

Greenland

The first illustrated Bible in Greenland has just been published by the Danish Government, in co-operation with the Danish Bible Society, and was printed in Godthaab (South Greenland). It appears with 144 pictures by the English painter William Hole.

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Hungary

The Old Testament Commission of the Hungarian Bible Council is now working on the revision of the book of Ecclesiastes. The last instalment to be printed in this revision of the Old Testament contained Numbers and Deuteronomy and the books at present in the press are Joshua, Judges and Ruth.

The Hungarian Bible Council has also decided to ask the New Testament Commission to go over the recent revision of the New Testament (a tentative edition of which was published in 1952) and to put it into its final form, taking into account the criticisms and suggestions received and the need to keep the text in line with that of the Old Testament revision. It is expected that the whole Bible will be ready for submission to the Synods of the churches in about three years' time.

Italy

The Rev. G. R. Miegge, B.F.B.S. agent in Rome, sent in the following letter in answer to a request for news:

"Bible Society work in Italy during the past 20 years falls into four periods.

"1935 to 1940 was a period in which the import of Bibles was allowed, the printing was done in England and sales were carried out by regular colporteurs. There was an interruption of sales during a period of six months on account of difficulty with the wording of the title page. This was overcome by printing on the front page the names and description of the men responsible for the translation of the Bible into Italian. The quantities sold were in relation to the number of colporteurs at work. Difficulties coincided with the war of Italy in Ethiopia and with sanctions imposed on Italy by the League of Nations. The lifting of these difficulties came with the first commercial agreement between Italy and Great Britain after the end of the Ethiopian war.

"War and early post-war difficulties were experienced in the period 1940-1945. The depot was confiscated by the State, though sales could continue, chiefly at the depot and only until the stocks were exhausted. Fortunately these stocks were reasonably large. During the war 13,000 Bibles, 40,000 Testaments and 250,000 Gospels were sold. Colportage died out, for obvious reasons.

"The years 1945-1949 formed a period of reorganisation, with limited new stock, attempts to import Scriptures, which often failed, and with practically no colportage of any kind.

"Having experienced great difficulties in connection with imports, we now print our Italian books locally and try, first in a limited way and then on a larger scale, a sort of voluntary colportage by laymen. This method is developing well and more than two-thirds of our stock is now circulated in this way. There is no assurance that this will go on for ever; but, at present, it works. Nearly all the volunteers, numbering about 200, have ordinary jobs; their sales, per capita, are naturally limited. Yet for the past few years our sales have varied between 100,000 and 120,000 copies.

"Any comment on the general circumstances of our work is a delicate matter. The final word about detailed laws regarding freedom and religious propaganda has not yet been said. Following the New Republican Constitution, what churches miss very badly is the accumulated evidence of cases solved in the past on the basis of the former Constitution. It takes time to establish rules of tradition after such a change.

"We, who abide by the laws of trade, feel that the private individual (in our case the volunteer) is best qualified to deal with local situations, as most of the interpretations of cases where trade and religious propaganda may be linked are made locally by local authorities who may, on the whole, be more tolerant to local people than to big national concerns.

"On the whole we feel that we are accomplishing a non-spectacular but effective work of sowing. It cannot be spectacular, for some methods which may be used normally elsewhere, if used here would be provocative and lead to trouble. It is effective because we come, now and then, in contact with the actual proof of the growing harvest. It is a work of faith, because we must act as in the Gaelic verse: 'set our face against the wind and throw our seeds,' and most of them sweep behind us and where they fall is often beyond our ken.

"But we often have the distinct feeling that the wind which blows on our faces is God's wind, the same that 'bloweth where it listeth,' and at least it does away with the feeling of utter loneliness, which is sometimes in danger of oppressing us. Very seldom do we get a clear vision that

' those who are with us are more than those that are against us.' On we must go, ready to scatter more seeds; always a little overwhelmed by a feeling that time is short, that this day might not come again and that even we, who often complain of limited possibilities of sowing, might regret not having used in full the wind of God!"

Netherlands

The marked success achieved by the Bible van since it was first introduced in 1954, induced the General Committee of the *Netherlands Bible Society* to purchase another car for colportage purposes. A small bus was chosen, which is now converted to suit the new requirements. It is expected to be ready for service towards the middle of March and the Netherlands Bible Society now hopes to be able to meet without difficulty all requests from its auxiliaries for a visit from one of the Bible vans.

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Norway

The Secretary of the *Norwegian Bible Society*, the Rev. Alf Hauge, reports the following figures of distribution for 1954:

	Bibles	*Tests.*	*Portions*	*Total*
Norwegian	27,583	55,490	3,818	86,891
New Norwegian	6,115	15,358		21,473
Lappish	6	21		27
Malagasy	21,025	48,980		70,005
Other languages	36	60		96
	54,765	119,909	3,818	178,492

Circulation within Norway itself was 33,468 Bibles, 70,731 New Testaments and 3,783 Portions—a total of 107,982 copies.

During the year 100,000 New Testaments were printed in Norwegian; 52,000 New Testaments and Psalms in Malagasy, of which a new edition of 35,000 is in the press now. With regard to overseas work financed by the Norwegian Bible Society, Pastor Hauge reports:

"11,500 copies of the Malagasy reference Bible have been reprinted in London. This edition includes maps and illustrations for the first time. The Malagasy pocket Bible (reduced size on India paper) is in the press and 1,500 copies will be produced. The Malagasy Text Bible and the Royal 8vo Bible have been despatched from stock in London.

"The translation of the Four Gospels into *Mbum* has been completed and authorised by the Translations Committee of the B.F.B.S. The setting is finished and proof reading is in process.

"Following a proposal of the Bible Society of India, Pakistan and Ceylon, the Norwegian Bible Society will take financial responsibility for the production of the Union Version of the Santali Bible. This year the Four Gospels are to be undertaken."

At home, the formation of Bible teams (auxiliaries created within the parishes and responsible for developing interest in the reading and study of the Bible at home and in the missionary circulation of the Scriptures at home and abroad) has continued, and there are about 220 teams now recognised as members of the Society. (There are about 1,000 churches in Norway.) A promotional booklet has just come from the press, entitled "Bibles: a task of the churches." The purpose of this booklet is to further the movement and activity of the Bible teams.

"The Third Jubilee," reports Pastor Hauge, "was celebrated in various ways. The Press allocated space for all the material provided by the Society and the broadcasting corporation had three programmes on Bible work, besides several notices in the news. A 30-minutes' programme with interviews, a radio play,

Scripture reading in many languages, etc., was drawn attention to by the newspapers for its excellence and commended as a pattern for other programmes. It was repeated after some months."

These new developments on the home front have made it possible for the Norwegian Bible Society to almost double its collections.

To speed up the revision work on the "youth version" of the New Testament (the version that was inaugurated in 1951 through the production of an illustrated magazine edition of St. Mark's Gospel and in which the Acts of the Apostles, in booklet form, is now in the press), the Society has appointed two full-time translation secretaries, one a philologist, the other a theologian, to pursue the work and two supervising committees which share the responsibility and task of checking the revision.

A special committee has also been appointed which will have to work out the basic principles of the complete revision of the two Bibles in use in the Norwegian churches. The Bible in Norwegian (Bokmaal) and that in "new Norwegian" (Nynorsk). The committee will have to report to the forthcoming general assembly of the Society next autumn.

The Bible House underwent a complete overhaul in 1954: more room for offices and storage has thus been provided. All equipment has been modernised and brought up to date.

Scotland

Thanks to an increase in subscriptions and gifts in 1954, the *National Bible Society of Scotland* is planning to spend almost £30,000 for missionary Bible work in Scotland and overseas. Less than a quarter of that sum is to be devoted to missionary distribution at home. A new feature in these allocations is a contribution from the N.B.S.S. towards the expenses of the Agency recently re-opened by the B.F.B.S. in West Africa.

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The N.B.S.S. has decided to print 100,000 copies of a special illustrated edition of the Gospel of St. Luke in "magazine" form, as its contribution to the "Tell Scotland" evangelistic campaign. It is intended that these Gospels should be used as "visiting cards" in local visitation campaigns, particularly in the case of non-Church-going homes.

■

Translation work is being actively pursued in several important languages, including Bemba and Tumbuka, spoken in Northern Rhodesia and Nyasaland respectively. In both the completion of the whole Bible is expected before long. At the other extreme are experiments now being conducted in Tamachek, spoken by many of the veiled Tuaregs of the Sahara Desert. Mr. Frank Baggott, who is making a careful study of this language, recently reported that his drafts of St. John's Gospel could be read easily by the Tuareg people, one of whom, a woman, had expressed her desire to be baptised as a Christian. So far as is known, she is the first Tuareg woman to accept Jesus Christ as her Saviour.

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The N.B.S.S. has included among its allocations for 1955 a grant of £1,000 towards an extension to the library at Serampore, the scene of William Carey's monumental labours as a translator of the Bible into the languages of India. Right from its founding in 1809, the Edinburgh Bible Society sent help to Carey, recognising the importance of his work. The N.B.S.S., being its lineal descendant, thus maintains the tradition by assisting the College in erecting this Memorial Library, in which special provision will be made for those now engaged in Biblical translation and revision work in Indian languages. It may be remembered that the last U.B.S. Council commended to member Societies their favourable consideration of the College's appeal.

Sweden

The Swedish Bible Society has decided to make a grant of Swedish Crs. 150,000, to be handed over to the B.F.B.S. for the purpose of printing, for the benefit of the Bible Society of India, Pakistan and Ceylon, a new edition of the complete Bible in Tamil. The version to be used is the latest revision of the so-called Larsen-Monohan translation.

The Danish Bible Society is also making a contribution towards the cost of this new edition of the Tamil Bible.

Switzerland

A new Bible Concordance in French appeared recently, published by the Société biblique auxiliaire du canton de Vaud, Lausanne. (864 pages, price Sw. Frs. 44.75.) This Concordance is based on the Segond translation of the Bible and on various Synodale versions, and represents a big advance on former editions. This is the only existing comprehensive French Concordance, and the last edition has been out of print for many years.

The *Federation of Swiss Bible Societies* has produced the first issue of an information bulletin : *Bibel-Nachrichten*, edited by Pastor Otto Naegeli, President of the Federation. The editorial of this first number calls attention to the missionary responsibility of the Bible Societies and expresses the aim of the information bulletin to establish links with those engages in this work, and with those who are in need of Scriptures. *Bibel-Nachrichten* also includes news items taken from the U.B.S. BULLETIN.

The *Berne Bible Society* celebrates its Third Jubilee this year. In an article written by the chairman of that Society, the Rev. R. Ramser, a brief survey of the history of that Society is given. Like many of the continental Societies, the Bern Bible Society started eagerly with the supply of its own area with Holy Scripture. It published a new edition of the Piskator Bible, formerly supplied by the State to the churches, and circulated that Bible along with the Luther Bibles printed in Basle. However, the Berne Society, although it had supplied some Swiss churches abroad with Scriptures, never faced, nor was it called upon to face, any wider responsibility and it limited the scope of its service to the free distribution of Scriptures in hospitals, homes and to diaspora churches.

However, the creation of the U.B.S. and the subsequent founding of the Swiss Federation of the Bible Societies, have now stirred the conscience of the leaders of the Society and interest is being shown in the world task of the Bible Societies. There would be no better way of honouring our forefathers, concludes Pastor Ramser, than by contributing effectively to the world co-operative responsibility of all Bible Societies. His survey begins with the following significant quotation from Genesis 26:18—"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father."

United States of America

The *American Bible Society* Advisory Council recommended for 1955 a budget of $2,744,000, the largest in the history of the Society (the 1954 budget was $2,701,000).

An increase in the distribution of free Service Testaments to the Armed Forces was recommended.

The foreign field was also given due consideration, particularly the 20 million overseas Chinese ; the needs of India ; the new agency in Liberia ; the "new departure in recruiting and training a new type of colporteur" in Latin America ; the Middle East ; and the refugees in western Germany.

Through the good offices of an interested donor in the U.S.A. the A.B.S. has secured permission to place Bibles in English and the national languages in all U.S.A. Embassies, Legations and Consulates

throughout the world. Also Scriptures are to be placed in the reference rooms of all USIS (United States Information Service) Libraries.

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The Bible Society Record, the organ of the A.B.S., celebrated its hundredth anniversary with its first issue of 1955. This issue recalls in several articles main events in the life and history of the Society during that century, which witnessed the steady expansion of the Society in all its fields of activity.

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One hundred thousand Bibles are being distributed to Bibleless homes of Negroes in Mississippi, in a placement drive sponsored by the Mississippi Baptists and the World Home Bible League. A Bible will be placed in every Bibleless home upon the promise that it will be read, and it is estimated that one-half million Negroes will be reached.

Venezuela

A Colporteurs' Institute was held in Venezuela in December, 1954, under the auspices of the Bible Societies' Agency. The agents for Central America and Colombia were also present and several pastors and missionaries contributed to the satisfactory results of the conference. It was reported that whereas circulation through colporteurs had been less than 50,000 volumes in 1950, this figure had been more than doubled in 1954. A goal of 125,000 volumes was set for 1955.

Brazil

The Evangelical Confederation of Brazil recently secured permission for a delegation of Christian workers to visit the President of the Republic of Brazil, who had recently taken office. On this occasion a Bible, to the cover of which was attached an engraved silver plaque, together with a message of loyalty, was presented to His Excellency. The delegation consisted of members of the Board of Directors of the Confederation, one of whom is the Executive Secretary of the Bible Society of Brazil, and of pastors of the older evangelical churches in the Federal Capital.

Commenting on this visit, the Rev. Ewaldo Alves, Executive Secretary of the Brazil Bible Society, writes :

" The meeting was most cordial and even informal as those present talked with the chief magistrate of the nation. One member of the delegation referred to the popularity of the President amongst the evangelicals, to which he replied that he had always been aware of the support received from them. He spoke of his infancy in an evangelical environment, of his father who was an office bearer in the Presbyterian Church in the north-eastern town of Natal. With emotion he spoke of a Presbyterian minister who had recently died and from whom he had heard the first message of the Gospel when he was a child. This reference to a humble minister in the north-east of the country, the memory of whom was so fresh in the mind of the President, made a great impression on us all. He also recalled, in words full of expression and gratitude, the Sunday school he attended, the influence of the evangelical school directed by missionaries, things remembered from the sermons of two of the well-known Presbyterian ministers since gone to their reward.

" The President then enquired as to the number of evangelicals throughout the country and was informed that some two million people frequent the evangelical churches. When one member of the group referred to the manner in which so many of the evangelicals follow with keen interest and prayer the actions of the government, he became serious and raising his head slightly, and with the expression of one carrying a great burden of responsibility, said : ' Two months ago I took the reins of government and it almost seems to me that two years have passed. I feel that in the past I was sometimes very unjust in my

criticism of the President of the Republic when I was a member of the Opposition. To-day I have a new perspective of government and of the responsibilities of a President of the Republic.'

"If we were asked to give our impressions of the personality of the President, we should say that it was his simplicity which impressed us most, for such was the outstanding characteristic of the manner in which we were received."

United Bible Societies

A U.B.S. Regional Conference is to take place from September 4-8, 1955 in Boldern, near Zürich (Switzerland). It is to be attended by about 40 delegates from the German-speaking part of Switzerland, representing the various Swiss Bible Societies and churches, and by 15 from Bible Societies in other European countries. The programme will be as follows :—

September 4 (evening)	THE SIGNIFICANCE OF THE BIBLE
September 5	THE WORK OF A BIBLE SOCIETY
September 6	THE BIBLE SOCIETY AND THE LOCAL CHURCHES
September 7	THE WORLD TASK OF THE BIBLE SOCIETIES

The last day will be reserved for a meeting of the delegates of the various Bible Societies to consider possibilities of closer co-operation among the continental Bible Societies.

The Regional Conference will be followed by a one-day session of the Standing Committee.

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Some complete book of the Bible has now been published in 1,084 languages and dialects since the printing of the Gutenberg Bible about 500 years ago. Perhaps a third of these publications are no longer in print but most of the others are in use in some part of the world. Most of them have been published by the Bible Societies, who have encouraged missionaries to put the Scriptures in the languages of the people among whom they worked and to prepare translations of at least a single Gospel. The figures stand, as at December 31, 1954, as follows :

Languages in which the whole Bible has been published ...	206
Languages in which a complete Testament has been published	260
Languages in which at least a Gospel or other whole book has been published	618
Total languages in which some part of the Bible has been published	1,084

The whole Bible was published for the first time in the African languages of Ngala (Bangala), Ndonga and Ruanda ; in Maltese, spoken on the Island of Malta ; in Sindhi in Pakistan ; and in Cambodian.

New Testaments were published for the first time in Aymara (Peru) and Ecuadorean Quechua for South America ; in Baouli, Bari, Kipsigis, Djerma, Red Bobo and Nganbai for Africa ; in Malo for one of the islands in the New Hebrides and in Kui Khondi, spoken in Orissa State, India.

Scriptures were listed for the first time in :

Bandi	Liberia	Matthew	ABS
*Bobo : Red	French W. Africa	John	CMA†
Kom	Assam	Matthew	BSIPC
*Quechua : Ayacucho	Peru	Luke, John	ABS-BFBS
Quechua : Junin	Peru	Luke	ABS-BFBS
Shipibo	Peru	Mark	ABS-BFBS
Tagaba-oa	Philippine Islands	John	CMA

*Published in 1946 but not recorded.
†CMA=Christian and Missionary Alliance.

The languages with an asterisk were previously listed under Selections and so included on previous lists. There are a considerable number of languages, some 80 of them included on previous lists, in which short passages or collections of passages have been published, but in which no complete book of the Bible has yet appeared.

INTER-BIBLE SOCIETY EVENTS

Bible Lands Staff Conference

From February 1-10 the secretaries, sub-agents and a selected group of staff employees of the two Bible Lands Joint Agencies met in Jerusalem with headquarters' secretaries from New York (the Rev. Paul A. Collyer) and London (the Rev. Dr. N. J. Cockburn), in order to review present work and to make plans for more effective work in the future. Besides affording opportunity for fellowship for men who work in adjacent countries but who seldom meet one another, the conference provided opportunity for visiting many places of historical and biblical interest. In reviewing the past and present work, special attention was given to the Evangelical, Orthodox and Muslim communities. Except in Greece, the Muslims predominate in the population, but the variations from one country to another make it difficult if not impossible to discover a pattern of work that can be applied without modification to the whole area. It was discovered that there is a small but growing interest in the Bible in some of the Orthodox groups.

The results of the conference were plans for closer co-ordination between the two agencies in publishing, price fixing and the preparation of visual materials and promotional literature. It was agreed that the U.B.S. cataloguing system would be adopted for Arabic, Armenian and Turkish Scriptures. It was recognised that colportage must be continued but with better trained and supervised men. Initial plans for a recruitment and training programme were considered and it was decided to continue working on these plans in the hope that a satisfactory training programme could be inaugurated in about three years. Careful examination of circulation statistics revealed that it is unwise to continue publishing so extensive a variety of books and the decision was reached to discontinue a few items. The staff of Bible Lands Agency North agreed to invite the U.B.S. to hold a regional conference in Lebanon in the spring of 1956.

The U.B.S. document on Strategy in Bible Society Operations was studied briefly and it was felt that much information not at present available must be assembled before an area strategy can be determined. However, the Syria-Lebanon sub-agency will begin immediately gathering data and making strategy studies.

The opening devotional of the conference took the form of a memorial service for Frank Lyman MacCallum, who did so much of the preparatory work but who died two weeks before the meetings opened. His presence, information, experience and judgment were sorely missed.

South-East Asia Secretaries meet

A conference of the South-east Asia secretaries was to be held in Singapore, March 27-April 3, mainly to consider the planning of Scripture distribution among the twenty million overseas Chinese scattered in the Pacific area. Ralph Mortensen, formerly A.B.S. secretary in China and now A.B.S.-B.F.B.S. secretary at large for overseas Chinese, was to be in charge of the programme of the conference, which was also being attended for the A.B.S. by Laton Holmgren and for the B.F.B.S. by John T. Watson. Other Bible Society secretaries were expected from Thailand, Indo-China, Singapore and Malaya, Indonesia, Hongkong, Formosa, Burma and Australia. The conference will be taking place as this issue of the BULLETIN comes off the press.

In addition to reports from each area represented, the programme included lectures and discussions on characteristics of overseas Chinese,

especially of Christians and Christian churches ; the culture and habits of persons of Chinese race in S.E. Asia ; religious trends among overseas Chinese in S.E. Asia ; the various dialects and versions of Scriptures used by overseas Chinese—their translation and printing ; and Bible Society strategy among the non-Chinese population of S.E. Asia.

Scandinavian Countries Consultative Conference

A consultative conference, convened by the Norwegian Bible Society, brought together the secretaries of the four Scandinavian countries in Oslo on February 20 and 21. The conference was also attended by the U.B.S. General Secretary. The main items on the agenda were matters of common interest, particularly in the fields of production, promotion and interest in Bible Society work and of the good use of the Bible in the churches. The conference, which was of an informative character, did not aim, at this stage, to produce any specific proposals for inter-Society co-operation. Of particular interest for all who took part were the Norwegian reports on the development of groups of friends of the Bible Society within the churches. It was felt that similar attempts might usefully be extended to the other Scandinavian countries.

In view of the advantages offered by such gatherings, the secretaries of the Scandinavian Societies decided to hold similar meetings about once a year. The suggestion was also made that a Scandinavian regional conference might be arranged and it was agreed that the matter was worth further study.

One evening was spent attending the annual meeting of one of the Oslo auxiliaries of the Norwegian Bible Society, at which the secretary of the Swedish Bible Society, Dean Nystedt, gave the main address.

Audio-Visual Aid Conference in Homburg

Representatives of the Bible Societies of the Netherlands, Belgium, England, France and Germany met for a few days in Homburg (Saar) on the occasion of the annual evangelical week organised by the local church. Bible Society work was the theme of the parish convention, which attracted hundreds of people every evening. After sharing with local church members in morning Bible study, the Bible Society delegates spent the remainder of each day in consultation together on possibilities of co-operation in visual-aids. The Rev. F. Visser, Promotion Secretary of the Netherlands Bible Society, was in charge of technical arrangements, and the General Secretary of the U.B.S. was in the chair.

All films now available for western European Bible Societies were shown and arrangements made for the use of the existing copies in the various countries. Consideration was also given to the financial implications of such arrangements. Furthermore, Bible Society filmstrips from England Scotland, Holland and Germany were shown. The technical possibilities of international exchange of such material were studied and arrangements made to send copies of visual aid materials to the co-operating Bible Societies.

Selections of photographs in the possession of the various Societies were shown, and the best were selected to form—along with half-tone blocks, line-blocks and other forms of illustration—the basis of a European pool of pictures which could be put at the disposal of all Societies.

Techniques used in the preparation of posters or exhibits in Bible Society work were examined and discussed. Leaflets, folders and

similar illustrated materials were also exchanged, and plans made for improving and fostering co-operation, with the help of the Promotion Department of the Netherlands Bible Society.

During the whole period of the conference a Bible exhibition belonging to the Württembergische Bibelgesellschaft was on show, and was visited by some thousands of children and adults.

PERSONALIA

F. Lyman MacCallum

The Joint Bible Lands Agency North has suffered the loss of its secretary, the Rev. Frank Lyman MacCallum, who died in Istanbul on 16th January after a heart attack. The son of missionaries in Turkey (Mr. MacCallum's father revised the Bible in Turkish for the A.B.S. and B.F.B.S.), he became sub-agent for the American Bible Society in Turkey in 1928, after serving as acting secretary in Istanbul for a little over two years. Later, when the work of the A.B.S. was united with that of the B.F.B.S., he was appointed secretary of the Joint Agency for Bible Lands North.

Mr. MacCallum's death occurred just a few days before he was due to leave for the joint staff conference in Jerusalem, where his absence was deeply felt. He was greatly respected by a large circle of people in the Near East to whom he was able to make known and commend the work of the Bible Society.

H. P. M. Steyn

The General Secretary of B.F.B.S. work in South Africa, the Rev. H. P. M. Steyn, D.Phil., retired from office at the end of February, 1955, after 33 years of service, first as secretary of the Cape Province and Natal Auxiliary and later as General Secretary of the whole of Bible work in South Africa. One of Mr. Steyn's most notable achievements was the production of the complete Afrikaans Bible. His successor in the work, the Rev. J. T. M. de J. van Arkel, B.A., has been assistant general secretary for the past twelve months.

Francis C. Stifler

The Rev. Dr. Francis Carr Stifler, Secretary for Public Relations of the American Bible Society and editor of the "Bible Society Record," the A.B.S. monthly periodical, retired from office at the end of 1954 after nearly 20 years' service with the Society. During that time Dr. Stifler gave particular emphasis to the cultivation of public relations through radio broadcasts and television. Several of his broadcast talks have been published in book form.

The new Editorial Secretary of the A.B.S. is William F. Asbury.

John Stirling

Mr. John Stirling, who was Librarian of the B.F.B.S., has now retired from the service of the Society. He had a large share in the production of the B.F.B.S. illustrated magazine Gospels, and his final achievement was the successful completion of the work on the illustrated Jubilee Bible (see BULLETIN 20, p.27).

Marjorie S. Harrison

Miss Marjorie S. Harrison, M.A., Secretary for Women's Work of the British and Foreign Bible Society, has been seconded to the Bible Society of India, Pakistan and Ceylon for a period of two years in order to promote women's work and to help build up the life of the Auxiliaries in these countries.

Norman Hunter

Mr. Norman H. Hunter, the newly appointed Secretary of the B.F.B.S. for West Africa, expects to leave in April for the field.

Mr. Hunter comes from a missionary family, and has been for the past 17 years manager of missionary bookshops in West Africa, first for the Sudan Interior Mission and then latterly for the Church Missionary Society. He has been spending a few months at B.F.B.S. headquarters in London preparing for his new work, which will include the reorganisation and development of Scripture distribution and oversight of translation questions in West Africa. For many years past the agency in that area has not had a secretary on the spot and the work has had to be directed from London.

R. van Holst Pellekaan

The Netherlands Bible Society has appointed Mr. R. van Holst Pellekaan as Secretary for Youth Work, a new development in the activities of the N.B.S. Mr. Pellekaan has served the Society in different capacities in the Bible Houses in Makassar, Djakarta and Amsterdam. His main responsibility now will be to try to enlist the interest of young people (14 years old and over) in the work of the Society.

Samuel F. Nelson

The Rev. Samuel F. Nelson has been appointed by the A.B.S. as Secretary for the Latin America Colportage Training and Recruitment Programme. This programme aims at training qualified young people to give specialised assistance to the churches in Latin America in their distribution programmes and their evangelistic use of the Bible. The tradition of missionary colportage is continued but the emphasis is transferred from full-time colporteurs paid by the Bible Society to distribution by trained voluntary lay-people within the churches. Mr. Nelson is going to visit the various Bible Society agencies in Latin America before beginning his work of recruiting and training Bible Missionaries in the early autumn.

Contributors to this issue

The Rev. C. W. Turner is Secretary of the Joint A.B.S.-B.F.B.S. Agency for Argentina, Paraguay and Uruguay.

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Monsieur Jean Blumenthal is B.F.B.S. Agent for France and Secretary of the French Bible Committee.

Mr. Henry H. Ragatz is Secretary of the Department for Visual Materials of the American Bible Society.

The Rev. Robert T. Taylor is one of the Secretaries of the American Bible Society, responsible for Ways and Means, Publicity, etc.

Miss Margaret Hills is Librarian of the American Bible Society.

Mr. Tibor Mende is a well-known economist and sociologist who has lived many years in London and Paris and spent two years in South-East Asia.